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THE
MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA

MAY, 1914

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THE MISSIONARY LINK

VOL. XLV.

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WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

AN evangelistic campaign has been organized by native leaders in Japan. The objects are: "A deeper and more exultant experience of the life of Christ in the individual soul, resulting in more earnest efforts to lead others to the Saviour, and "A widespread presentation of Gospel truth to the whole non-Christian Community." This movement is to be continued for a term of three years, with two groups of workers, preachers and laymen, and 50,000 yen is to be raised among Japanese and foreign friends."

IN Japan the Minister of Education held separately Three Religions Conferences. "The first was held last November with 11 representatives of Shintoism, the second with 51 representatives of Buddhism, and the third with 10 representatives of Christianity. At the conferences with the Shintoists and Buddhists, the Minister of Education was very outspoken in his criticism of present day religionists. He invited them to a greater activity in the future, and reminded them of the need of reform among the teachers of religion."

"**T**HE Young Men's Buddhist Association," says the *Japan Times*, held a service in memory of 34,000 frogs, 7,000 rats, 1,000 hares, and more than 500 dogs, cats, hens, and doves each, which were dissected by the

Kyushu University. A memorial service has been held also for 280 men, whose bodies were dissected during the last ten years."

SOME one has summarized the "world's tragedies" thus: "There are 207 millions of people bound by the caste of Hinduism; 147 millions of people permeated by the atheism of Buddhism; 256 millions of people bound to a dead past by fetters of Confucianism; 175 millions of people who live under the fatal spell of Mohammedanism, and 200 millions of people who are groping in the midnight gloom of Paganism."

ASPECIAL "religious work among the 4,000 Hindus on the Pacific Coast is conducted by Mr. Paul Chovey, of Bombay, India. He visited Hindu camps from Portland to the extreme southern point of California, and to Mexicola, Mexico. He sold and distributed Scriptures, and did personal evangelistic work with the various Hindu groups and individuals he met on his journeyings."

THERE are "two methods through which the conversion of Mohammedans in India can be undertaken," states the *Indian Witness*. "One making a direct effort to reach Mohammedans; second, an indirect method. When a Christian community grows up in India there will come to be millions of Christians living and working among the Mohammedan people into which converts can come. Mohammedanism has had converts from among the lower castes of Hinduism because there are millions of Mohammedans at work in India."

ARETURN to Fätephur, India, March 25th, of Miss Margaret Jones, marks progress in our *Lily Lytle Broadwell Hospital* in that station. As a graduate nurse, Miss Jones will have charge of the group of native nurses who assist in the Hospital and Dispensary, crowded with sufferers, who also learn the blessings which come to them through the Divine Physician.



BIBLE SCHOOL WORKERS' CONFERENCE IN YOKOHAMA.

IN EASTERN LANDS.

JAPAN—YOKOHAMA.

VISITS IN THREE JAPANESE HOMES.

By MISS S. A. PRATT.

THAT the Christian Home is the bulwark of the nation is as true in Japan as in any other country. In all parts of Japan there are these "light-house" homes which have become centres of influence and blessing.

Near the flourishing seaport town of Kisarazu is a large village, in which live a number of earnest Christians. All this work can be traced back to one Christian home which it was my privilege to visit some months ago.

Perhaps thirty years ago a barber, who lived near this large farm-house, the owner of which was unfavorable to Christianity, became a Christian while away from home. Greatly desiring to present the Gospel to the people in his village, he asked his wealthy neighbor for the loan of a room in his house that a meeting might be held there. The owner consented, and that night the son of the home gave his heart to Christ. His wife also became a

Christian and when they were free to do so, made their home a centre of Christian influence, having meetings every Sabbath and also during the week. Mr. Murakami has brought up a fine, large family. Two of the daughters are in our Bible Training-School, while a son is Pastor of a church in an inland city.

Every Spring during the plum-blossom season and later on when azalias are in bloom all the villagers over seventy years of age are invited to spend the day in Mr. Murakami's home in order to see his beautiful and varied trees and bushes. At noon a feast is given, and as many of the guests come from poor families this is a great treat. During the afternoon at a meeting conducted by himself the Gospel is presented to them.

I had a happy three days' visit in this home knowing the family. I lived just as they did, and felt honored that they were willing to make me as one of themselves. I was able to hold several meetings and during the early evening played games with the younger children. The whole family, and the servants also, with a real devotional spirit gathered around the father who conducted family prayers and expounded a portion of Scrip-

ture. Before I left, both the father and mother offered special prayer for me that I might be blessed as I went on to other places.

The next home I visited was that of one of the former Bible women married to a village official, who is an elder in the Union Church founded two years ago, so-called after our Mission. His daughter is a graduate of our Girls' School, and they have a little one, Peace, who is the darling of the home. I called on the Christians there, one of whom has since gone to his heavenly home. Meetings were held in this house, and the Sunday School there is very large and flourishing. I never heard Scripture recited better than it was by these children. The Bible woman stationed here has charge of four other Sunday schools, besides Bible classes and a woman's meeting.

At this time a great festival was held when a horse after having been worshipped and given wine to drink, dashed wildly through the streets to a shrine in a neighboring village. Scores of half-clothed, shouting fishermen grasped the rope fastened to the horse's bridle and followed after. The contrast between the band of earnest faced Christians and these half-crazed heathen was great indeed.

The third house I visited belonged to Mr. Islin, our first convert in the village of Futsu, who is also an elder in the church, and a man of some property. He not only led his mother, brother, and wife to Christ, but some of the villagers also, and has meetings in his home for both adults and children. People go to Mr. Islin with their troubles and business perplexities, and his opportunities for service are great. His second wife is a Tokyo Bible School graduate, and they now have two children. Sitting on the straw mat around the charcoal brazier I had opportunities to talk with a number as they came in, and later we had a public meeting.

I returned to Yokohama most thankful for the privilege of being connected in work with such faithful Christians, realizing, as never before, what a mighty influence for good such homes exert. Christianity is introduced to the people in this way better than by any other.

ON THE WAY HOME.

By MISS CLARA ALWARD.

TRUE, there are Japanese in this land who are not a credit to their own nation and are not helping the cause, but "a man is a man" and in time the Japanese "man" will prove his right to stand among

"men" of every race and nation, deserving equal respect, and will help to prove the truth of Kipling's stanza:

"O East is East and West is West, and never
the twain shall meet,
'Till earth and sky stand presently at God's
great judgment-seat.
But there is neither East nor West, border
nor breed, nor birth
When two strong men stand face to face, tho'
they come from the ends of the earth."

In Iowa I found only the kindest feelings toward the Japanese, and although there are those even here who say "Jap," it is not with a hateful tone. Indeed, laborers seem so few in this bountiful land a goodly number of Japanese might be welcomed even for higher wages.

Among other impressions, I noted the kindly welcome in many churches for the stranger; the courtesy shown by officials, especially in customs and railroad offices; the largeness of everything and signs of plenty, notwithstanding the abundance of sage brush and sand on the plains in Idaho and Western Nebraska.

Adversely in many Sunday Schools I have noticed the apparent ignorance of students in older classes regarding the Bible. What is the cause? Is it as one young man expressed it, after listening attentively to a Bible study and taking part in it: "We have never had the Bible taught in that connected way before. All our teaching has been of the 'scrappy' kind. We do not know it as we ought."

Ignorance of missionary work is also noticeable, and how can children know the world-work of the church if all do as one Superintendent who announced one week that the next Sunday would be for missions. On that day I heard no mention of missions, and when I asked what they meant by calling it "missionary Sunday" he said the collection was for missions. The poor ignorant children did not know what they were doing.

Why does the missionary often feel "alone" in the home church?

Naturally years of absence have given time for many changes. The place the missionary left vacant has long since been filled, and the multitude of demands in duties have occupied the attention of pastor and people so that often times a month may pass by without a prayer or a careful thought expressed either from the pulpit or the pew for the interests of the church in the distant land.

The missionary who went out with the blessing of the church, assured that their prayers and interest would follow her, has now returned with a full heart, and she questions why she must sit quietly, waiting for a "convenient" time to tell of all the joy of the service that the church has made possible for her to share.

We would not find excuse for a minister's failure in his duty to lead his people in world-wide interests, but does not a large share of the blame fall to the missionary who, assured of the confidence of the church in her loyalty, does not by writing keep them in touch with all her interests.

There is an inner circle, the faithful women who minister, among them the saints who will say, "I have not closed my eyes one night without praying for you." In a parlor meeting they gather and eagerly ask questions and rejoice together.

A few questions most frequently asked are "How do you live?" "Do you speak their language?" "Is there opposition or are the people willing to listen?" "How do the women live?"

Often is repeated, "Is it true that Japan is now Christianized and needs no more missionaries?" and, "Is it true that Chinese are employed in the banks in Japan because they are more trustworthy?"

To answer a few of these questions briefly: In Japan we live very much as we do at home. When we go into the Japanese homes we take off our shoes and sit on the matted floors, greet the inmates with the proper Japanese bow, drink Japanese tea, and if we dine with them we eat our rice with *hashi* (chop-sticks) as they do. In Girls' schools English is taught and students are encouraged in English conversation. In the Bible School all study is in Japanese and in the outside work usually Japanese only is understood.

Many missionaries would prefer to share in the domestic duties of the home, but no Society can afford to keep a missionary on the field for such employment. No missionary can afford to give her time to work that servants can do as well or better, when so many other duties need her attention. In our Mission Home at 212 Bluff, our servants share our joys and our labors. In their morning prayer-service daily and in their weekly meetings they especially remember the interests of all the family and the work in the schools and abroad, and carry the same spirit in their daily work. They are a part of our large Christian company of workers.

INDIA—ALLAHABAD.

A GALA OCCASION.

By MISS ALICE WISHART.

THE Zenana Club meeting passed off well, and we were delighted to have a number of Cashmere and Parsee ladies present, whom we have never been able to get hold of before. It was a triumph I rejoice to have seen in India.

Lady Richards, wife of the Lieutenant-Governor, seemed very pleased with the way the programme was carried out, and stayed until the very end. Truly wonderful progress has been made by these women the past five years under Miss Roderick's untiring energy and persistent efforts.

PROGRAMME

EXHIBIT OF CLUB PAINTINGS

MUSIC

PRESIDENT'S ADDRESS	MRS. SATYA CHARAN MUKERJI
PIANOFORTE SOLO	MRS. PEARY LAL BANNERJI
CONVERSAZIONE	ON THE EARLY MOHAMMEDAN PERIOD
VOCAL SOLO. <i>Tagore Lyric</i>	MISS BINA DUTT
CLUB REPORT. By Corresponding Secy.	MISS WISHART
VIOLIN AND PIANO	MRS. PEARY LAL BANNERJI
'A FRANGESA MARCH. <i>P. M. Costa</i>	MISS LANGLEY
RECITATION	MASTER RABINDRONATH CHOWDRY
VOCAL SOLO. <i>Tagore Lyric</i>	MRS. SHUBASHINI MUKERJI
SECRETARY'S ADDRESS	MRS. DURGA CHARN BANNERJI
VIOLIN SOLO	MRS. ENA BANNERJI
ESSAY ON INDIAN ART	MRS. LALIT MOHAN BANNERJI
CHORUS AND TABLEAUX	INDIA AND HER DAUGHTERS
MUSIC	

You would have been charmed with the grace and beauty of our Club members, and the creditable way in which they took their various parts in the programme. The President and Secretary are two very dignified gentlewomen, who grace their position. Several of the younger women gave delightful musical selections, and a High Court Judge's daughter read a good paper on Indian art.

The English of those taking part was a marked improvement over previous years, and the tableaux at the end, gotten up entirely by the club members, showed great ingenuity and good taste.

It is delightful to have these ladies come to our Mission House so freely and unreservedly, and make it a common meeting place. They seem happy and at home when here, so unlike the shy reserve of two years ago. I was deeply touched by the tender and loving sentiments expressed by the President and Secretary in a little speech made to me at the close. An unusually large number of In-

dian ladies partook of refreshments this year. One of our guests was a former pupil of mine, a Mohammedan young woman who had married and gone to another station to live, but came in on the evening train on purpose to be here, coming to see us before going to see her own mother.

PERSONALS

India, Jhansi.—Miss Tena MacLean writes: We are quite busy at the Mary S. Ackerman-Hoyt Hospital, and it is good to see the patients recover and able to return to their homes. I will mention two women who have given us much joy lately, apart from their physical restoration. One woman came to us in great pain, and had suffered so long that it was two or three weeks before she showed any interest in what was being done for her, or in her surroundings. One morning after prayers in the Ward, she said with tears streaming down her cheeks, "I never heard of this Jesus who you say died to save us and to bring us to Himself until I came to the Hospital." Ever since, she has been an earnest listener and even tries to explain to others what she has heard.

The other woman has been with us a few weeks, and one morning she was so touched with the hymns, that she came to us later and said she wanted to learn the words, they were so wonderful. She would like to keep them in her heart and know the love of Jesus. For all these encouragements we praise Him and rejoice in His own promise, "My word shall not return unto me void."

Fatehpur—Dr. Grace Spencer writes: We have great cause for thankfulness in having obtained Miss West as Medical Assistant. She is a superior Indian girl, a Ludhiana graduate, and one who seems deeply interested in her work, and the training of our Nurses. She joined us in January and is taking charge of the Dispensary patients under supervision of the missionary in charge, also part of the Nurses' lectures. There were 502 patients in the Dispensary that month and 144 in the *Lily Lytle Broadwell Hospital*. This addition to our staff allows us to visit some of the surrounding villages before the hot weather sets in. The three villages visited thus far have greeted us most cordially, giving us an opportunity in each village of teaching and singing to some 70 to 100 people.

Two of our nurses have graduated. One was sent to the Missionary Training Home in Allahabad—for a short four months' course—and will return to us later.

Two new probationers have come to us from our Cawnpore Orphanage, and we are looking for others in preparation.

Our Dispensary Sunday School is keeping up well, four of our nurses assisting as teachers.

Miss Todd writes: The past month's experiences have made us realize even more keenly than usual how we need to let Christ more truly meet these souls through us. Pray that we may indeed receive and show forth the love that never faileth—Christ's own love to our family.

It is so easy to fail these tempted, blinded souls at the critical minute when lack of patience and sympathetic understanding of their condition may hinder Christ from having victories in them. There have been these times of crisis this past month. A young woman was brought to us by her husband that she might learn to read and to know Jesus Christ and his Word, as he is in a Training School, preparing to be a village worker.

A strange young girl was sent us from Allahabad, belonging to the caste which gives street shows and sings. It has only been God working in her that has made her willing to settle down and work a little with us.

China, Shanghai—Miss Elizabeth Irvine writes: We are living in a land and age of great and momentous changes. Every new day adds its quota of startling events.

In our Margaret Williamson Hospital visitations we are brought into contact with densest ignorance. The situation at present being that the government makes it obligatory on officials to observe the stated times of sacrificing to Heaven and to Confucius, religious liberty being such only in name.

The work of the hospital goes on in its beneficent ministry to the needy and suffering, whose number is legion. Much of the suffering is the result of ignorance, in addition to the oppressive conditions under which they live. Fifty thousand have had the Gospel preached to them by our faithful Bible women, and we trust that new thoughts may have been started which will make them more intelligent listeners the next time they hear the message. A large number have received individual instruction in the Wards, and it has been our joy to see a number show genuine interest in the story of salvation.

HERE AND THERE

BETWEEN THE PAGES.

AMONG many recent periodicals published in the Orient are such hopeful signs of a deep spiritual and moral awakening, we would share with our friends a few striking items found in the pages. Significant facts come from China, notably the new regulations for all Government Girls' Schools, as formulated by the Peking Board of Education:

"1. The girl students must not cut off their hair.

Any disobeying this rule must be expelled.

2. The girl students must not bind their feet. Any disobeying this rule must be expelled.

3. The girls students must not wear flashy, gaudy clothing, or apparel that would appear grotesque.

Any disobeying this rule must be expelled.

4. The girl students in boarding schools are not to be allowed to absent themselves from school without good cause, or to go and come at pleasure. If one does not conform to this rule she is to be dismissed after the third act of disobedience.

5. In girls' day schools no pupil over thirteen years of age is to be admitted. The conduct of girls attending day schools is to be carefully marked.

6. No student remaining in school is at liberty to marry.

Any disobeying this rule must be expelled."

Again a "new desire among the women of China for education gives openings for Reading Circles. Busy women may be able to spare half an hour a day in their own homes, and an hour a week for the meeting for discussion. The members can make their own rules, settle the time of meeting and the best place. After the Reading Circle has been started some time an 'At Home' can be given, with lecturers on Education, the Work Which Women Can Do for the Republic, etc., and the object of the Reading Circle can be explained.

"Non-Christian ladies must select their own books, though Christian books may be prepared to show them. They will be willing to read the Bible for a quarter of an hour at the end, if this is done from the very first meeting."

"In Korea an experiment has been made to issue women's libraries of thirty-five specially selected books in a strong wooden box. These

libraries are placed in the charge of a Bible-woman and the books circulated among the women of the smaller country churches. A number of them have been sold and requests are coming for larger and more complete libraries to be supplied for the use of churches."

"In China this work is entered upon with much interest. If women and girls can dig for themselves in the permanent mines of good books it will make house to house visiting in town and village of far greater value than the few minutes or half hour's talking or teaching which can be given at a time. It has been successfully demonstrated in Nanking and many other places that women have become savingly interested in the Gospel from giving them practical help in sewing classes.

"Between four and five hundred women, gathered at Weihsien, Shantung, for a week's conference. The day was opened by a sunrise prayer meeting, led by a Chinese woman. The large voluntary attendance at this early morning prayer service showed that they felt it a necessary preparation for the meetings of the day. The hour was spent in prayer for special objects and many were the touching testimonies of help received, when on the last morning their hearts were poured out in thanksgiving to God for His great goodness in making it possible for them to attend these meetings. Twenty-five women travelled an average of twenty-seven English miles, nine of these over seventy years old.

"The subjects discussed—twenty-six in number—bore upon a Christian woman's duties and privileges, such as: 'Bearing Testimony to the Gospel Truth,' 'Right Relation of Husband and Wife,' 'Education of Woman,' 'Woman's Part in the Religion of the Home,' 'Care of Children,' 'The Unbinding of Feet,' 'Mutual Relation of Daughter-in-law and Mother-in-law,' 'The Proper Personal Adornment Under the New Republic.' These topics were handled with ability and earnestness.

"A Chinese pastor presided at each meeting with efficiency, keeping those introducing each subject within the limit of twenty minutes, and seeing that the speaking was prompt and orderly. It is marvelous that with the great dearth of reading matter and other helps, our Chinese friends are able to make such sensible and intelligent speeches.

"Very helpful suggestions came from the women as to how they could keep the Sabbath. Never before did we realize how difficult it is for our Christian women to keep the Sabbath.

Many spoke of the large number of guests they were obliged to cook for on that day who came from a distance to attend church. The women went home with a better idea of their duty as to the Sabbath day and many helpful suggestions for the future.

"The enthusiasm aroused by this conference by no means stopped at the last day's meeting. Many of the delegates reported to large audiences in their home churches the good things they heard here, the most of these speaking for the first time to a mixed audience."

Surely the prophetic utterances of the Psalmist have literally come to pass: "The redeemed of the Lord are gathered out of the lands from the East, and from the West, from the North and from the South." "Oh! that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

A MOHAMMEDAN FAIR.

By REV. C. W. THORNE, M. A.

A MOHAMMEDAN Fair was held at Roza, India, fourteen miles from Aurungabad. Roza, "the Garden," or "the heavenly abode," derives its sanctity from the tomb of Aurangzeb, as one of his designations was Khuld Makan, "he whose abode is heaven."

Aurangzeb was a philosopher as well as a ruler of men, and his tomb lies in the open courtyard, for he said, "The rich build lofty domes to cover their remains, but for the poor the vault of heaven suffices." Among the tombs of other famous people there is one to the memory of Hazrat Khaja Muntajab-din, a saint, who died there some three hundred years ago. As the shrine is famous for its cures at the time of the Urus, pilgrims from all over the Nizam's Dominions, and from every part of the Bombay Presidency, flock to it in great numbers. This year, 200,000 devotees gathered there.

At such festivals crowds of beggars gather to reap their harvest from the offerings of the faithful. There must have been at least 50,000 such people present this year; while shoals of children besieged the weary pilgrims and hung about them for the cawrie shells and *pice* which rewarded their pertinacity.

We sent a band of Urdu and Marathi evangelists under the leadership of our Urdu pastor. As the little body of preachers entered the town the people jeered at them, heaped insulting remarks upon them.

Bravely they pursued their way until they were opposite to the Tomb itself; and then, to the breathless astonishment of their persecutors, they gave out the hymn, "Only Christ can give Salvation," at the close of which a Marathi Evangelist addressed the people on the need of repentance and faith in Christ as the Saviour of mankind; and after an Urdu address, the men commenced selling Gospels and giving away tracts. Some among the crowd were specially attentive. One wanted to buy a Gospel, but discovered that he had left his money at home, and brought back one twelfth of a penny. The Evangelists had pity upon him, and gave him a Gospel for nothing, which he received with great delight, and went off rejoicing with his treasure.

Let us pray for him, and for others also who received the written as well as the spoken message on that day.

The preaching went on, and, in spite of many interruptions, the people listened attentively. When the preacher proclaimed that there is "none other Name given under Heaven whereby we may be saved," a howl of derision and vexation went up from the audience.

To add to the tumult, the owner of the property on which the tomb was situated, and who derives a handsome profit from its takings, appeared with a gang of bazaar loafers, all armed with swords, and demanded to know by what authority they were preaching. Our pastor had very prudently obtained permission from the local police, and he replied that, as a subject of His Highness the Nizam, he had a perfect right to be there, and, as he was not preaching against any man's religion, he failed to see why he forbade him.

FROM A LITANY OF REMEMBRANCE

By RT. REV. BISHOP RIDDING, D.D.

(Of Southwell, England.)

FROM moral weakness of spirit, from timidity, from hesitation, from fear of men and dread of responsibility, strengthen us in courage to speak the truth, with the strength that can yet speak in love and self-control, and alike from the weakness of hasty violence, and the weakness of moral cowardice.

"Save us and help us, we humbly beseech Thee, O Lord."



OUR STUDENTS IN JAPAN

FOR MISSION BANDS.

THE "GRASSHOPPER" AND OTHERS.

By JULIA HAND BRONSON.

DID I ever write you about the "grasshopper?" That was Miss Crosby's private name for a certain small troublesome bit of humanity who arrived at our school about eleven years ago. It was the year before I left for home and I remember the mite well. She was very small and very active. Her poor wee shabby kimono was far too short, revealing pitifully thin little legs. She couldn't keep still a moment and would never "stay put." She soon became the despair of all her teachers, for it was as impossible for her to fix her mind upon anything as it was for her to keep those restless hands and feet in order. Do you wonder that when we spoke to each other of this particularly disheartening problem, she was usually alluded to as the "grasshopper" or the "flipperty-gibbet?"

This was the little girl I left. Now I am back again and what do I find? A slender, self-possessed young Christian teacher, earnest and faithful, putting her very best into her

daily work. The old animation and gay spirits still look out of her eyes, and I am glad they do, but they are well under control. She is the best singer we have ever had during all the forty-three years of our history here. Her voice is exquisite, and she sings with such naturalness and such feeling—and when she is singing in English her enunciation is so clear and perfect that if you were not looking you would not believe it was a foreigner. Sometime ago she outgrew all our school had to give her and thinking it a pity to let such a great gift go by default for lack of a little training, the missionaries sent her to the best teacher in Yokohama. That is, she was sent for a few lessons; but as there is no money, of course, for such purposes and as missionaries' purses always have ten times more demands than dollars it was thought the lessons must stop. But in the meantime her teacher had become so gratified with Mitsu's industry and progress and with the real beauty of her voice that she insisted upon keeping her and has been giving her regular lessons without charge ever since. A number of requests have come

from the European residents of Yokohama for her to sing at public or semi-public affairs, but these we have declined, for she is still very young and we do not want her head turned, besides there is no time.

But the Japanese churches and evangelistic meetings know that sweet voice well, for she is giving of her talent freely and joyfully wherever she can help "the work." If voice were all that were needed, our serious music-problem here would be solved, but a young girl lacking experience and executive ability and deficient in technical knowledge who is not skillful at the organ and can do nothing with the piano, cannot take charge in a school of over one hundred pupils. Already she is succeeding with singing-classes, and whoever comes to help us this year will find a very warm-hearted, capable and willing assistant waiting for her.

She is also very successful in her English classes; the results she obtains are really wonderful. She is teaching the Bible, too, to the little children in the school. Her pupils adore her. She herself adores her work and her mother. Her hours of service are many, her pay is exactly seven dollars and fifty cents per month. A little of this goes for necessities—a great deal of it to help the widowed mother. She wears patched *hakama* (students' dress) with great cheerfulness, and almost cried for joy when her salary was increased from five dollars to seven and a half, because she can save a little for the comfort of that poor home where her heart is. She is a dear and I wish you could see her.

Another little girl I left behind me nearly eight years ago was of quite a different type. Mitsu was thin and restless. Sawa was stolid and stodgy. She was stubborn, willful and selfish. Her face was often sullen. She was better at her lessons than Mitsu, but her heart seemed like hard, impervious soil, and this sort of pupil, who will not receive the Gospel message, is the missionaries' greatest trial. This was Sawa when I left her and during most of the years of her school-life, selfish, obstinate, sullen and Un-Christian. Then the miracle happened that transformed her life. She gave herself to her Saviour.

Now she has gone to work in Korea, and her work is really evangelistic. She sends back fine, earnest letters to her teachers. She began to teach singing and wrote back that she was experiencing some difficulty, as she "had neither organ, pitch-pipe, music books, charts, nor the Korean language!" But she was keeping at it and "doing her best."

That is Sawa. What was once obstinacy has been changed into a faithfulness and perseverance, ready to face difficulties and never give up until they are vanquished. She has an organ now and some music.

And Sawa was once a little country girl who was brought to the home of a relative in Yokohama. That relative was our servant, and that home was the little gate-house here at 212 Bluff, and it was here she lived, coming as a day-pupil to us. Her aunt is still a servant here; she, too, has become a sincere Christian during the years of my absence.

Our servants are all Christians—and they have all found the Way of Life since coming here. But if I begin to tell about these transformations my letter will be far, far too long for THE MISSIONARY LINK, so I will just say "that is another story," which I will keep for you until next time.

MAGIC LANTERN.

In Japan several Bible stories have been arranged as magic-lantern lectures to draw in and interest the indifferent masses. "The Prodigal Son" has been used with great success, and marked blessing. Of course all the pictures are in marked Japanese setting; little Japanese houses, men and women in kimonos, slant eyes and all.

One of the illustrated stories is that of "The Good Samaritan." The poor Japanese falls among Japanese thieves. The Priest in real priestly robes passes by—and the Levite—all Japanese folks. Then comes the "Good Samaritan"—a Chinaman! Can you guess why? Because the Japanese despise the Chinese in exactly the same way I suppose the Jews despised the Samaritans. It is very telling—and amusing.

JULIA H. BRONSON.

WHO WILL GIVE?

Mrs. Bronson writes: We can use in quantities: Hair ribbons, not longer than one yard: handkerchiefs, little fancy aprons, work-bags, school supplies, books for girls in easy English, picture cards, remnants of silk or crêpe de chine, or challies, three-fourth-yard long and eight inches wide in rather dull, soft colors or in white; squares of silk or fancy challies (twenty-two inches), note-paper, pen-knives, little manicure sets, pretty pictures of landscapes or religious subjects and illuminated texts, with money for framing, and money to be used here for Bibles, Testaments, and Gospels, and for cakes and sweets for the Christmas feast.

RECEIPTS of the Woman's Union Missionary Society of America, from
April 1 to April 30, 1914.

ALLAHABAD, INDIA.

Mass.—Cambridge, Mrs. B. Vaughan, for Zenana work,	\$10 00
N. Y.—Brooklyn, Woman's Guild, for Service (Central Cong. Ch.), Miss Ida M. Cotter, Treas. Margaret Tiebout Memorial,	240 00
N. J.—Fanwood and Scotch Plains Woman's League, Mrs. A. Drake, Treas. for Central School,	11 00
Total,	\$261 00

CALCUTTA.

Mass.—Northampton, Missionary De- partment Smith College, Ass'n. Christian work, Miss Hyla S. Watters, Treas. for Scholar- ship, Gardner Mem'l School,	50 00
Pa.—Philadelphia, Miss A. M. Wray, for orphan,	30 00
Total,	80 00

CAWNPORE.

Mary Avery Merriman School.

N. Y.—Albany, Mrs. L. M. Vroo- man, for Charity John, 3.75; Schenectady, Miss G. V. N. Lyle, for Kahira, 4.00,	7 75
N. J.—Passaic, Mrs. C. H. Demorest, for Amanda,	7 50
Pa.—Tyrone, Miss Agnes Cass, for Annie Cass,	20 00
Total,	35 25

FATEHPUR.

Lily Lytle Broadwell Memorial Hospital.

Mass.—Haverhill, Miss Florence Simpson, 5.00; Miss Banks, 3.00, toward support of nurse,	8 00
N. Y.—Brooklyn, Central Cong. Ch. Bible School, Mr. E. A. Bailey, for Dispensary in Memory of Miss Margaret M. Tiebout, 50.00; Woman's Guild for service, Miss Ida McCotter, Treas., for worker, 50.00; Miss C. Chapman, 4.00; N. Y. City—Miss E. S. Coles, for Mrs. Thomas C. Doremus Mem- orial Grove, 125.00; for medical instruments, 50.00; Jr. Band Central Presb. Ch., 5.00,	284 00
N. J.—Fanwood, Miss E. M. Bab- cock, 3.45; A. Friend, 11.00, for Lalauli; Summit—Miss Gould, 5.00; Miss Cadoo, 5.00; Princeton, Mrs. G. M. Harper, for bed, 25.00; Miss Anna Macaulay, 5.00, Friend, 1.00 for Hussaingang,	34 45
Nova Scotia—Canso, Simpson S. S. Class, Mrs. Edward Whitman for child's cot,	10 00
Total,	357 45

JHANSI.

Mary S. and Maria Ackerman Hoyt Hospitals.

N. Y.—Clifton Springs—A Friend, for bed, Total,	2 50
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SHANGHAI, CHINA.

Mass.—Northampton, Smith College, Missionary Society, Miss H. S. Waters, Treas. for Hospital,	50 00
N. Y.—Brooklyn, Woman's League, (Clinton Ave. Cong. Ch.), Mrs. W. P. Halsted, for scholarship, 50.00; N. Y. City—Miss A. T. Van Sant- voord, Dr. Newell's salary, 600.00,	650 00
Total,	700 00

YOKOHAMA, JAPAN.

N. Y.—Brooklyn, Mrs. Peter Mc- Cartee, quarterly for Country Sta., 15.00; Women's Guild for Service (Central Cong. Ch.), Miss Ida McCotter, Treas., for scholarship, 40.00; Corona, Leverich Mem'l Band, Mrs. Margaret Le Fort, Treas., for their Bible woman, 15.00; N. Y. City, Miss Julia Van Vorst, Miss Loomis' salary, 300.00,	370 00
Pa.—Philadelphia, Mrs. Joseph Bar- ton's, quarterly for Bible woman,	15 00
Cal.—Pasadena, Mrs. C. W. Gates, tuition of O Kimi Sau,	50 00
Total,	435 00

GENERAL FUND.

Mass.—Haverhill, Miss S. N. Kitt- redge,	8 00
N. Y.—Brooklyn, Woman's League, (Clinton Ave. Cong. Ch.), Mrs. W. P. Halsted, 168.90; N. Y. City, Dr. J. A. Coles, transportation of organ to India, 10.00,	178 90
N. J.—Newark, Mrs. R. A. Allen, ocean freight on box to Cawnpore,	5 00
Pa.—Philadelphia Br. Mrs. Wm. Waterall, Treas., for purchases for Shanghai,	100 00
Total,	291 90

SUBSCRIPTIONS TO MISSIONARY LINK.

Mrs. J. W. Ames, 50c., Miss E. L. Leggett, 50c.; Gtn.,
Pa., Aux., 1.25; Mrs. Henry St John, 50c. Total, 2.75.

WILLING AND OBEDIENT BAND

Rev. D. M. Stearns, Germantown, Phila., Pa.

Cawnpore—Miss F. L. Kinzer, for Hira, 25.00; Mrs. E. G. Ma- gee, for Ivy, 25.00,	50 00
Jhansi—Dr. and Mrs. J. H. Rams- burgh—Bible woman, 5.00; Miss M. D. Starr, and Mrs. A. S. Bayley, for boy, 2.00	7 00
China—Wed. Eve. Prayer Meeting Ch. of Atonement, for B. W. with Miss Irvine,	35 10
Japan—Mrs. C. B. Penrose, Harada Shobl, 10.00; Mrs. A. V. Peebles, Yamamoto Take, 15.00; Mr. John Scott, Kono Onuma, 30.00; Mr. C. L. Hutchins, Kono Yoshida, 5.00; Dr. and Mrs. J. H. Rams- burgh, Kozukuye Sta., 5.00; Mrs. F. W. Loew and Miss Pettis, Bible woman, 60.00; Mr. and Mrs. W. H. Freder- ick, Suga Mori, 5.00; Mr. and Mrs. C. E. Head, Hira Mara- kami, 15.00, Miss H. D. Boone, Kiku Yamano, 5.00; Miss A. R. Harper, Tei Miura, 25.00; Miss C. L. Huston, Kasukabe Sta., 60.00; Mr. and Mrs. Benj. Daniels, Sue Kibe, 20.00; Miss E. M. Weeks, Suma Mura Kami, 15.00; Mr. and Mrs. G. T. Bisel, Chika Matsuke, 5.75	275 00
Total,	367 10

SUMMARY.	
Allahabad,	261 00
Calcutta,	80 00
Cawnpore,	85 25
Fatehpur,	357 45
Jhansi,	9 50
China,	735 10
Japan,	720 00
General Fund,	291 90
Bank subscriptions,	2 75

Total, \$2,542 95
 (CLARA E. MASTERS, Ass't Treas.)

APRIL RECEIPTS.
 PHILADELPHIA BRANCIL.
 (Mrs. Wm. Waterall, Treas.)

Int. on Elizabeth Schaffer Fund,	\$54 00
" Mrs. Earley Fund,	27 50
" Mrs. Carroll Fund,	11 00
" Miss Pechir Fund,	5 50
" Miss Davidson Fund,	100 00
Through Mrs. Geo. Ereby Shoemaker :	
Miss Pearsall, for India,	\$10 00
Miss H. W. Pearsall,	10 00
Miss Mary Pearsall,	5 00
Mrs. F. W. Morris,	5 00
Mrs. Wm. H. Morris,	5 00
Miss Anna Morris,	5 00
Miss Ellen Morris,	5 00
Mrs. Chas. Hermon Thomas,	5 50
Mrs. Jas. N. Mohr,	5 50
Miss Young,	1 50
	\$57 00
Through Miss Catharine Lindsay	
Ireland: Mrs. A. C. Ireland,	5 00
Mrs. Geo. De Waele,	2 00
Mrs. Chas. Watson,	2 00
Elizabeth Smith Watson,	1 00
Mrs. Wm. M. Wills,	1 00
Miss Godley,	1 00
Miss Elizabeth Demuth,	1 00
Miss S. M. Laurence,	1 00
Miss Ireland,	5 00
	19 00
Total,	\$274 00

JHANSI, INDIA.

ENDOWED BEDS

MARY S. ACKERMAN-HOYT AND
 MARIA ACKERMAN-HOYT
 MEMORIAL HOSPITALS

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
 Mary S. Ackermann Hoyt—Her sister, Mrs. Jeanie C. A. Bucknell.
 Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
 Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
 Mrs. Jeanie C. Ackerman Bucknell—Her niece, Miss Emilie S. Coles.
 Mrs. Caroline E. Ackerman Coles—Her daughter, Miss Emilie S. Coles.
 Mrs. Lavinia Agnes Dey, } Anthony Dey.
 Mrs. Mary B. Humphreys Dey, }
 "In Memoriam"—A Sister.
 Eleanor S. Howard-Smith Memorial—Friends.
 Charles M. Taintor Memorial—A Friend.
 Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.
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 Mrs. A. L. Lowry.
 Peace—Mr. S. T. Dauchy.
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 William H. Harris } Their Children.
 Mary A. Harris }

Mrs. Henry Johnson—Friends.
 Lavinia M. Brown—Mrs. Joseph E. Brown.
 Canadian—Canadian Friends.
 Jhansi—Friends in India.
 Ida Hamlin Webster Memorial—By her mother, Mrs. M. Jennette Hamlin.
 Dr. R. M. Wyckoff—Elizabeth Wyckoff Clark.
 Mrs. Geraldine S. Bastable Memorial—
 By her husband, Alvin N. Bastable.
 Fannie B. Robbins—By her sister, Mary R. Hoffman.
 William Harvey—By his sister, Mrs. George Trull.

MISSIONS OF WOMAN'S UNION
 MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day and Sabbath Schools, Village Schools.

Address: Doremus House, 140 Dharamtala Street, and Orphanage, 54 Elliott Road, Calcutta, India.

ALLAHABAD: Converts' Home, Zenana Work, Day and Sabbath Schools.

Address: Woman's Union Mission, 6 South Road, Allahabad, India.

CAWNPORE: Mary A. Merriman Orphanage, Zenana Work, Day and Sabbath Schools, Evangelistic Work.

Address: Woman's Union Mission, 122 Civil Lines, Cawnpore, India.

JHANSI: Mary S. and Maria Ackerman-Hoyt Hospitals and Dispensary, Nurses' Class. Zenana Work, Day and Sabbath Schools.

Address: Mary S. and Maria Ackerman-Hoyt Hospitals, Jhansi, U. P. India.

FATEHPUR: Lily Lytle Broadwell Hospital. Rescue Work.

Address: FATEHPUR: HASWA, U. P.: India,

CHINA: SHANGHAI: Margaret Williamson Hospital and Dispensary, Bridgman Memorial Boarding School, Day and Sabbath Schools, Evangelistic Work.

Address: Medical Missionaries, Margaret Williamson Hospital, West Gate; Other missionaries, Bridgman Memorial School, West Gate, Shanghai, China.

JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

Address: Woman's Union Mission, 212 Bluff, Yokohama, Japan!

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